6: Taylor E-5 (1930-1937) 1938
ST13 Callinago ST13

757 278 Colic: An infusion of the seeds or leaves of the bay tree (Carib, Achuru: *Pimenta acris*).

Debility in women: A concoction made from the tuber called Carib (or red) chalotte (*Cipura* sp.?).

Lack of appetite: Water in which has soaked Cimaruba chips (wild quassia, *Simaroubo amara*).

These are straightforward household simples. Others partake more of the nature of charms. Of the latter, the best known are: "Surette de montagne," a sweet-smelling vine found only in the depths of the high-woods, and "l'envers caraïbe" (*Maranta indica* sp.?), a rare species of small-leaved native arrowroot (not the ordinary white or red maranta) with reddish leaf stems and tubers that go straight down and are said to intertwine or "plait" themselves. Native tobacco and a stupefying variety of ivy, or caapi, are known, but are not, as far as I could learn, now used. Earth or clay is eaten [261] by some, but the practice is regarded as a vice by the community. On the other hand, many vouch for the good effects of one's own or another's urine, drunk warm, as a cure for poisoning or stomach ache (an emetic?); while others chew the gum of the gommier (*Dacryodes hexandra* and *Icica heptaphylla*) in order to improve their wind." [832] An aphrodisiac, known as "poudre pine tortue" (powdered turtle's penis) is made and sold in the island.

787 "A Carib does not dream for nothing," I was told. He believes his dreams announce or portend grave events affecting himself, his family, or his friends. It certainly is amazing how often such omens prove correct.

753 754 All serious sickness and death itself are looked upon, not as the result of disease or age, but as the works of extra-natural agencies known as pial. Thus, little confidence is placed in ordinary medical means of restoring health. The Caribs do not fear death, but are terrified at the idea of the hospital, and especially of being separated from their home environment in their last moments.

754 A pial, to become effective, must be instituted by three persons—usually two men and a woman. The actual harm in any pial is wrought by spirits who have, so to speak, no personal grievance, but, bullet-like, are merely unleashed and set onto a given person when he or she unwittingly touches some object—such as a stick or branch placed across the path—harmless in itself, but magically dealt with by the pialmen in order to make it the agency for releasing the pial. So one may, by good luck or cunning, escape a pial intended for oneself, or fall, by ill chance, under a pial intended for somebody else.

"They are taking life tonight," said an old Carib friend of mine the night he died of what I took to be a pleurisy brought on by the enforced wearing of wet clothes. I have often wondered whether he referred to the persons he believed to have bewitched him or to the death spirits themselves. Three years later (two weeks ago as I write now)